DOCUMENT RESUME

ED 055 494 FL 002 576

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TITLE How Foreign Language Develops Character by Widening the Learner's World.
PUB DATE 24 Jun 71
NOTE 31p.; Speech presented at the Advanced Placement Congerence, San Francisco, Calif., June 24, 1971

EDRS PRICE MF-$0.65 HC-$3.29
DESCRIPTORS *Advanced Placement; Advanced Students; *Affective Objectives; Basic Skills; Cognitive Objectives; Cultural Education; Educational Objectives; Enrollment Trends; Instructional Program Divisions; *Language Instruction; *Modern Languages; *Personality Development; Second Language Learning; Student Attitudes; Student Motivation; Teacher Attitudes; Teaching Methods

ABSTRACT

Seeking to answer the question of how language affects character by widening the learner's world, this article reviews in broad terms the present conditions in the study of foreign languages, reviews the attitudes of the "new student" in foreign languages, and challenges educators to consider new directions in the development of advanced placement courses. In covering these issues, the author touches on related topics including a definition of "character," teacher-pupil relationshps, motivation, learning-teaching distinctions, language enrollment trends, the "now" student, advanced placement, and cultural education. Much attention is given to a discussion of Alvin Toffler's attitudes expressed in his "Future Shock" as they relate to language instruction and, in particular, in recognizing the significance of teaching toward the affective as well as the cognitive domain. (RL)

EDO 55494

"HOW FOREIGN LANGUAGE DEVELOPS CHARACTER BY WIDENING THE LEARNER"S WORLD"

ADDRESS GIVEN AT

ADVANCED PLACEMENT CONFERENCE

SAN FRANCISCO - JUNE 24, 1971

BY

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In this paper I plan to review with you the present conditions in the study of foreign languages, review the attitudes of the "new" student in foreign language, and then I will challenge you to consider a new direction to the content of the advanced placement courses.

The title of the subject on which I have been asked to speak is an intriguing one, especially if we change it into a question: How does language affect character by widening the learner's world?

Educational psychologists look at the word "character" with a jaundiced eye. Most of them use the word "personality" with more comfort. Is character a group of virtues? Is it spiritual strength? Is it part of a moral code established by society? Is it an indication that the individual is highly motivated to achieve altruistic goals if not practical ones? Is it the aggregate of features and traits that form the apparent individual nature of some person or thing? Is "character" knowledge as is applied to a moral and an ethical life?

I like to think of character (when related to education) as that aggregation of features and traits, the internal force, the stick-to-it-iveness of an individual which, while in the pursuit of knowledge, or any other self-appointed goal, carries him through the boresome tasks needed in the acquisition of skills, the ability to accept himself as part of a whole world, as a member of the human race, and the strength that is necessary to accept other individuals as they are with their cultural,

linguistic, intellectual, or spiritual differences. It takes that indescribable "it" for a student to be attentive, industrious, through long hours of classroom, laboratory, or independent study. It takes a considerable amount of "it" in the student to shed some deeply ingrained misconceptions and to prepare himself to accept the new apparent truths, especially as they relate to other people and their cultural symbols. It takes much of "it" to break the monolingual and the monocultural climate in which most of us have been accustomed to live and function since the days before we started speaking.

It takes, also, a lot of "it" in the student to let a teacher teach him or "learn him." I have to give credit to the wisdom of so-called uneducated people when they use the phrase "to learn him" to indicate that a person has been taught a lesson. This popular pearl of wisdom is not too far from the truth if we carefully look at teacher-pupil relationship. In reality, the teacher teaches no one, the pupil is the one who learns, and when we accept this premise the entire relationship between teachers and students changes greatly. I ask of you to give special consideration for that seemingly incorrect expression.

Openness of mind does take courage (character) when we must relegate our ancestral and innate ethnocentrism to a position of world-centrism.

It takes a great deal of "it" to achieve goals that are

blindly accepted only by traditional or by authoritarian decree, either of parents, teachers, curriculum developers - in a sense - the whole educational establishment. It is interesting to note that those students who have persisted in the study of foreign languages long enough to be able to apply for advanced placement courses, have reached this point not because the foreign language study has developed in them the so-called "character", but because they started out highly motivated. These students could have been identified in earlier grades on the basis of recognized skills and motivation, and the prophecy that they would become advanced foreign language students would have been self-fulfilling. It is also true - and to the chagrin of many foreign language teachers - that most individuals who come to our classes are not habit-forming automatons who can be conditioned by carefully arranging the presentation of a stimuli and rewards contingent upon overt responses. They are individuals in whom we must develop strong personal interest in language and, as a consequence, they will continue through 4 or 5 years of study.

Additional questions probably will further limit us on the use of this word "character": Are we not assuming too much when we say that we can develop "character" in the students" When does character development begin? How is it developed? Does it belong to the cognitive, psychomotor, or affective domain?

I tend to disagree with Herbert Spencer, who has said,

> Education has for its objectives the formation of character.

We do not know, and possibly will never know, when we have developed "character" per se, for it is hard to define, difficult to predict, and difficult to measure.

The general purposes of education have been praised by educational planners and curriculum developers as the only way to world and personal peace, happiness, and financial stuccess. These objectives came to us through the years as a truism that cannot and "should not" be questioned. Definitions of what education should do for our students (including foreign language students) have been refined and refined, and in this process we have straight-jacketed our thinking, have blinded our senses and our professional judgment. Postman (12) in his article, The Semantic Preparation for War, called this "thinking by definition," and he tells a story to illustrate his point:

> A man was sent to a psychiatrist because he believed he was dead. "Do dead men bleed?" asked the psychiatrist. "Of course not," replied the man. The psychiatrist then jabbed him in the arm with a sharp needle. For a moment, as he watched the blood ooze from his arm, the man seemed puzzled - even disappointed. Then his face brightened, he regained his composure and said, "Well, imagine that, dead men do bleed."

Alvin Toffler, in his book Future Shock (17), has indicated that Spencer's definition as I gave you, freely translated means

"seduction or terrorization of the young into a value system of the old." A look into the present educational processes and procedures reinforces Toffler's main criticism. He indicates that we are overly concerned with the study of subject matter and the development of skills which prepare the students to meet a challenge which will not exist in the near future. Toffler indicates that education has failed to prepare the students to meet the rapidly changing conditions of the present - and even less - to meet the unexplained, the unexplored, and undefined conditions they will be facing in the future. A cursory analysis of the curriculum of today, which includes foreign language education as an equal, shows us clearly that the student of today is engaged in the pursuit of objectives which are exclusively related to the cognitive domain. The student of today is involved in the development of skills, in competencies which are directly related to measurable knowledge or the cognitive domain. The idea that man may find peace within himself and in the world by becoming highly proficient in mathematics, or explaining the physical world, or in the study of the mistakes made by generations past, found in history, in the study of literature of 200 years ago, or in the pursuit of and in the regurgitating of dates and facts as related to the experiences the world has had in the last 6000 years, seems to be the preoccupation of all the present curriculum developers and educational leaders. In the confessed objectives of world peace, human understanding relates only to the development of the individual in the affective domain, not the cognitive or psychomotor exclusively.

The majority of our activities planned in the foreign language field, in the high schools mostly, have been exclusively with the development of linguistic skills. Activities have been exclusively planned for teachers' set-up goals, the development of linguistic skills while failing to recognize that language must become a true tool of discovery, a tool of awareness, a tool to deal with those human needs that produced the language presently under study.

Most of us foreign language teachers are in this business not only because it provides us with the social status and a good standard of living, but because we love the language that we are attempting to "learn the students." We don't know when or where our love affair with the subject began. Our goals for foreign language study are usually couched in definitions or objectives that fail in their broadness and in their immeasurability. But how many students take foreign language today because they must? How many students take advanced placement because it is a short-cut to a four-year college degree? And, in how many students are we able to develop a system of attitudes and values which are going to change his ethnocentrism and make him feel part of the total world? There is no question that there is a dichotomy of goals; the ones set by the teachers, altruistic and sometimes poorly defined, and the ones set by the student who usually takes foreign language sometimes for practical reasons, for some ill-defined goals, following some prosaic reasoning, or by merely "thinking by definition."

L. G. Kelly, in the book Twenty-five Centuries of Language Teaching (4) has indicated that throughout history methods of presentation have varied according to the type of mastery required of the pupil. While in the 18th and 19th centuries languages were presented through a codification of grammatical structures, during the classical era or the Renaissance and even in the early 20th century, the intuitive command of target languages was required with formal knowledge as a mere reinforcement of practical mastery. In those 2500 years of language teaching the methods have gone from one extreme to the other, but all have a common general objective: either mastery of the spoken language or mastery of the written language so the student can participate in the reading of the literature of the language studied. As we can see, things have not changed tremendously in the last 25 centuries. The teaching of foreign language at the present time still requires that the student have a proficiency in the four skills. We tend to over-emphasize the skill and not the tool. I have yet to see a set of behavioral or performance objectives in foreign languages that go beyond the acquisition of the four basic skills. I have yet to see a system of performance objectives in which not only the skills of listening, speaking, and reading and writing are emphasized, but other skills as well. In the teaching of foreign languages we somewhat fail to recognize that the student is more interested in "skills using" than in "skills getting." He wants to use these skills as tools to control his environment, as tools

of discovery, as tools of prediction, as tools to be used in the future to help him to understand his responsibility as a member of a community of nations, as a citizen of the world.

At the present time the teaching of foreign languages is going through very critical times. The external forces, the underpinnings that sustained the inclusion of foreign languages in the elementary, secondary, college or university curriculum, have been knocked out with accelerated rhythm as in the launching of a large ship. More and more universities and colleges are removing the entrance or the graduation requirement as related to foreign languages. Enrollment reports confirm the fact that students are dropping out of foreign language steadily in great numbers (3). Budget-minded administrators are taking a hard look at enrollment figures in foreign language and are aghast at their findings. The percentage of students who take fourth or fifth year language is less than 2% of the beginning number. The cost of teaching large numbers of beginning students and the often repeated claim by foreign language teachers that only a long sequence of the study can produce a real fluency of the language, makes many a conscientious administrator think twice. He cannot, in all fairness, defend the inclusion of foreign languages in his high school curriculum at such a high cost and with such poor returns. I dare to predict that unless some serious changes occur in the teaching of foreign languages in general and in advanced placement philosophy soon, we may find language teaching relegated

to a second-class status in the curriculum priorities. I submi. to you today, ladies and gentlemen, that we must try - and try again, to find the strengths, that buoyancy built in in a launched ship, the internal forces that make our field more than a madly-loved subject, but a practical down-to-the-very-core of the expectations of the students and in relationship to what one has called the "passion and despair of communication," which characterizes the youth of today.

We must all accept the challenge of the times. Advanced placement in particular will have to stop and take a very critical look, and design a new type of program and evaluating strategies. There is a need to create a new program which is relevant to the present times, to the present-day student, and to the future.

I am sure that most of us recognize that the advanced placement student is not a run-of-the-mill secondary student. He is a student who definitely wants to participate in a college career. He has a life planning system of values in which a college career or a college degree is an integral part of his future and his perception of a future successful life. I have always thought that those students who requested enrollment in advanced placement courses were the "cream of the crop." Rare then, would be the student who is taking advanced placement courses and who does not plan to go into some kind of a college career.

The advanced placement student is usually of a high academic caliber. I find that an advanced placement student is an outstanding scholar of any school and that he has been for years a member of

scholastic honorary societies of the state or of the profession. I find that an advanced placement student is more serious, is more motivated and above all, he seems to have a greater degree of intellectual and mental maturity than the rest of his classmates. The advanced placement student is more aware of his own needs, has a clearer perception of what his goals in life are, and with a high degree of motivation to succeed and excel.

I have attempted to describe the type of student that is presently signing up for advanced placement courses. Let's also study the "now" student as described by Lorraine Strasheim in her article, Foreign Language: Part of a New Apprenticeship for Living (16). I most whole-heartedly recommend its reading. This article was published in the National Association of Secondary School Principals Bulletin of January, 1970. The "now" student has also been called the "new" student in the Northeast Conference Report of 1970 (11). I am quoting freely from these two publications. The "now" student lives in a world which has no spatial limitation. He lives in a world of rapid change, both in the technology as well as in the realm of expression of feelings. He is a student who is rejecting conventional strategies, outmoded social as well as ethical codes. He is a person who, in the last five years, has learned to recognize the tremendous power that he yields with his perceptions, observations and commitment to any of the causes that he usually sponsors. He is a person who does not think by definition. He rejects a predigested system of values or life organizational patterns. He is

He is more concerned in setting his own goals, in controlling his own environment, and discovering that what differentiates him from the rest of the animal kingdom is his ability to feel and to express his feelings. He is a person who is attempting to create his own world which is not a compromise between the old and the present, but one that is an entirely new world with new perceptions, new goals, and with new forms of communication. He wants to know what life is all about, what the human race is engaged in, where this "all" is at. Above all things, his most passionate desire is to "tell it like it is."

This age group has a very well developed concept of the community, which McLuhan has called the "global village" which "some of our youths fear it and some revel in it, but all of them feel it" (9). These feelings give rise to the passion as the "now" generation comes to grips with the kind of global life as described by Raymond Platig.

The youth of today has been called the "now" generation not necessarily because they are looking and searching for the pleasures of "now" without regard for the future, or the consequences of the present. They are called the "now" generation because they are looking for answers to be given to them now, for explanations, for logical systems, because they want to live "now" and not after graduation.

George B. Leonard, in his book, Education and Ecstacy (6), presents the idea that education should be an apprenticeship for living in which all the activities, all the cognitive, psychomotor, or affective items to be learned must be directly related to life,

per se. This life transcends the immediate community to the global nature of life. It extends beyond the differences that have up to now separated man from his neighbor; differences such as color, culture, language, and geographical location. And finally, the "now-new" student wants to be provided with the tools, the skills, the awareness, the knowledge of himself and the knowledge of other people so he can control the environment according to his own perceptions. Here is where foreign language can make its greatest contribution to the preparation of the "now" student. His ability to communicate, his ability to transcend the boundaries of his own national community and to begin to savor the good, the outstanding, as well as the poor of every cultural unit. This is what we may consider as the new direction to the advanced placement program.

What fires the imagination of the student is the need to feel involved and to look upon the school courses as preparatory for a life of dedicated service to humanity and to himself. Service is his password and relevance his cause.

The student of today is not entirely willing to wait for a complete mastery of a foreign language before he can use it in controlling his environment. He wants to use it "now", imperfect as it may be. He cannot wait for perfection, for high linguistic competence, which does not assure him a better way to communicate. The United Nations is a good example in which, by instantaneous translation, diplomats have been able to communicate their thoughts to speakers of many other languages. Yet, in the course of its 26

years of existence, the world has not found communication facility to be an instrument of peace, but rather an instrument of political manipulation. Thus it proves that unless you know and appreciate man in the context of his language and all the cultural attachments that go with it, pleace will not come to his world.

Language is communication and "it's empty unless it carries an idea," or we could add, a touch of human content. The positive and lasting values of language are not centered upon the exactness and the preciseness of syntactical form, but is centered about the humanistic experience that it represents. It excites the interest and the intellect of the student and bewitches him into involvement. We, as foreign language teachers, have been far too enamored with the logical, mathematical structure of the foreign language and the mystique that surrounds those who speak it well. The student may not be that much impressed. High linguistic competence is not necessarily the solution to the problem of the "now" student. I have witnessed many situations in which an American would insult his host in a foreign country, using perfectly enunciated, intonated and grammatically correct statements.

In our study of language there has always been a danger in getting too involved in literary platitudes, while the world of today deals with issues which do not have belletristic values yet because yesterday they were unknown. It may also be possible that we have been greatly concerned with the idea that language was for literary pursuits as if it were something admirable, superior, or desirable.

It is interesting to see that Toffler indicates that the beauty of a language is not locked in the literary affection of the well-modulated phrase, but in the communication of the teenagers' magazines.

There are two more elements that I would like to discuss, in addition. One is about innovation in curriculum matters, and the other about the time function.

Toffler has said,

> It would be a mistake to assume that the present educational system is unchanging. On the contrary, it is undergoing rapid change. But much of this change is no more than an attempt to refine existing machinery, making it evermore efficient in pursuit of obsolete goals. The rest is a kind of Brownian motion, self-cancelling, incoherent, directionless (18).

Toffler's main criticism is somewhat justified. It has been my experience in curriculum development in general, and in foreign languages in particular, that when teachers need to become innovative they proceed to adopt a new textbook. Innovation and change in curriculum has been directed not to what should be changed by a careful analysis of the underlying basic assumptions, but mostly by looking for another gimmick or looking for another method. Innovation in foreign languages has followed this pattern quite consistently. The promises of the audiolingual method of the 60's

that the student would be able to communicate better by developing the skills of listening and speaking first, and then reading and writing, has not actually delivered what we thought it would. Florence Steiner said some time ago "that we promise the kids anything but did not even give them Arpege." The new approach has not and did not stop the flood of dropouts.

Any subject in today's curriculum has been based on single values for justifying its utility to the student. Foreign language is one of them. Up to now the value of language study was mostly related to a college entrance examination or graduation requirement. Emphasis was and is on the cognitive and in the psychomotor domains. We did this because we were on safer grounds. By teaching concepts or items that can be taught and be accurately evaluated in an objective manner, we have created a system of values in which the knowledge the student obtains is accurately and readily exchanged for the currency of credit, either toward high school or college graduation, or both.

> H. G. Wells, in his monumental historical works has said,
>
> Human history becomes more and more a race between
>
> education and castrophe (19).

That race, I submit to you today, is becoming more frantic, is becoming accelerated as the time and the days go by. We do not have much time left. Our pace of life is rapidly increasing. The more rapidly the environment seems to go by us, as telephone poles by the side of a highway, the more that the future becomes the present,

and the more we must prepare for a future that is approaching us almost with the speed of light. Huxley, in his Brave New World, in 1932 attempted to make a description of what the world would be in 60 or 70 years. Thirty-five years later, Huxley indicated that he was surprised and amazed that his future society had reached reality in such a short time and had gone even beyond his most far-reaching prophecy. The changing world is changing both in the two functions of time and space, or distance. Technological advances have produced almost instant communication around the entire world and have diminished the distances between people of one culture and another. It is easy to predict that the more technology there will be the more that man will feel alienated from man, and the stronger that man will feel he needs to know man.

In summary, ladies and gentlemen, we can say this: the study of foreign languages must change direction if it is to remain in equal partnership with the rest of the subjects in the curriculum;

That the student of today has different perceptions about society and its representative institutions, such as education, family, religion, etc.;

That the student of today feels that he wants to be able to communicate and to expand his world beyond the perimeter of his own community;

That there is in our youth a sense of belonging to the world and a desire to shake the shackles of ethnocentrism;

That long-term motivation in the student is something that is becoming less than a reality and that a nose can be kept to the grindstone only for a short while if there is some perceptible achievement of intermediate goals;

That complete linguistic competence may be a too far ranging of an objective and that it is possible to communicate more genuinely, though with less syntactical, morphological or phonological exactness;

That we must emphasize the affective domain as an important component of language training;

That we have spent an enormous amount of time and energy in the pursuit and development of linguistic skills, while other communicative skills have not been explored;

That we have but very little time to create new programs and bring new ideas to freshen the approaches to the teaching of foreign languages in advanced placement;

That in looking toward the future we must develop additional skills in the individual which will help him meet the conditions and requirements of this society of a new "Brave and New World."

What I am proposing for your consideration is what may be a new direction of thought which will need a new methodology and maybe a new corpus of information. In order to start it, research and scholarly work will be needed and probably it will not be fully operational for some years to come, though I suspect some teachers may be already involved in it.

I propose that we continue developing the four basic skills (listening, speaking, reading, and writing), but I also propose that time be allowed for the development of additional skills. These additional skills should be made part of the performance objectives of advanced placement.

We must develop in the student the skill of discovering additional language and additional cultural items than those already learned. As we do not know to what use the student will make of the language in the future, or how long the basic skills will remain with him, we must provide him with the tools, the techniques, the strategies, and even the methodology which will allow him to investigate, to analyze, to discuss, to theorize, to abstract, to compare, to balance, to organize, to define, and to formulate concepts, either from a linguistic or a cultural point of view. I am not necessarily talking about how to use a dictionary, how to remember words, or even how to ask questions. What I mean is a corpus of inquiry techniques. This is a skill which we have not developed in our students, though it has been stressed, considerably, in other subject areas such as the social and physical sciences. We must provide the student with some research skills which he can apply when he abandons the protected cocoon of the educational establishment, either the high school or college. We must prepare him to think by himself and liberate him from the stultified patterns (as in pattern practice) by which we have attempted to "learn" him the language. We must remember that linguistic

competence in a language or skill in culture analysis, cannot be completed in the number of years in which the student is in school. While the student is absorbing a great number of facts about the language and the culture, he must be prepared to go out on his own and use them. He must be taught, like in the case of the Arctic wolf, all the techniques and methods that he is going to need in order to survive in a challenging world. An interesting study was published some time ago on the habits of the Arctic wolf by Farley Mowat (10). The teaching of the young by the mother, the father, or any of the other adult wolves in the den, is about all the tricks of the "wolf trade," including how to communicate both feelings and information. Eventually the pup is take to the edge of the family territory and is told to go and fend for himself, with a well-placed and painful bite by the father or the mother. We must literally do the same with our students. In their apprenticeship for living we must show and discuss the tools available. We must train the student, somewhat, in the use of each one of them, and then we should let him go to make his contributions to the world. This is what I mean by "skill for discovery."

Another skill that we must develop in the student is the skill of culture analysis, at least in limited terms. I do not expect that the students will become full-fledged anthropologists who dwell not only on the most commonly accepted concepts, but also on the most esoteric ones about which there is partial agreement at best. We must provide the student with the skill to look at other people's

overt behaviors. He must be able to analyze them, to compare them with his own. He should be able to establish a structure or matrix to revise, analyze and to rate his own value system as well as the value systems of other people.

I recommend Seelye's Analysis and Teaching of the Cross-Cultural Context (14). This suggested method of analysis can be used at the college level and with minor modifications in the advanced language courses at the high school level.

Toffler's view of the cardinal task of education is to create curiosity and awareness. Curiosity is a component of motivation. Curiosity, which is innate in most children, is the strong feeling of wanting to know something about anything. Awareness is the result of being informed, knowledgeable or in the possession of knowledge. Inquiry is the method or the means.

We need to continue developing communication skills. I quote from the Framework for Foreign Languages in the State of California (2) which was recently adopted by the State Board of Education:

> Communication skill objectives are related to proficiency in communication. They are concerned with developing the student's ability to function in communication or communication-like situations. They represent terminal as well as continuing goals in foreign language instruction.
>
> Communication skill objectives are limited in number and are essentially the same for all levels

of instruction. The only major difference between a communication skill objective at level I and level IV is the complexity of its lexical and structural content. Thus the following examples of communication skill objectives, here without specifying the expected content of the communication, are applicable at various levels of instruction.

None of these objectives contains criteria for evaluation. Since these objectives might be used at various levels, with students of varying needs, under conditions which cannot be known here, it would be inappropriate to specify performance standards. This is the role of the teacher in his own particular classroom.

The implication of this quotation is very clear. In our desire to develop linguistic competence in the student we tend to forget that communication per se, cannot be mandated or demanded from the student without creating an unreal or a pseudo-realistic situation. As most of the classroom activities at the present time are teacher-controlled, the student plays a very passive role. As a result we find that the student's spontaneity, his innate desire to communicate is suppressed. It is on rare occasions in which the student even at the advanced levels starts a conversation, or asks a question of the teacher spontaneously. This condition

exists because often we fail to recognize that the psychological climate of the interaction is greatly different when the student is commanded to reproduce a model and when the student, on his own initiative, makes a comment or asks a question using the skills learned. I find it hard to believe that in many instances the student loses that enthusiasm and positive attitude with which he demonstrates to parents and peers what he learned the first week of class. There is spark and intensive commitment when a child shouts across the playground to his Spanish teacher: "Bueños días, señorita Thompson." It is sad to note that this attitude is lost as the student proceeds to other levels of instruction.

The development and maintenance of these additional skills will take time away from our objective of expanded linguistic competence. Nevertheless, I think these additional skills should have an equal priority with the basic skills in the yearly program.

It is my firm conviction that the advanced placement student is already a budding scholar and if given some basic vocabulary, some basic structures, and provided with the opportunity, he can progress much on his own. We tend to downgrade the initiative, the ability of the student to use his intellect, and we seem to take always a paternalistic attitude toward him because we believe ourselves to be the virtual dispensers of all truth and goodness.

The new content that I propose is the study of culture with a lower case "c" instead of a capital "C". I find that we feel secure when teaching culture with capital "C", as it is con-

veniently arranged in chronological order. Physical evidences are plentiful in literature, artistic, historical and geographical books. This is what someone has called the "bays and harbors approach."

I propose the study in depth of the societal universals as they are today. Most of us in the teaching of culture have forgotten that there exists a whole range of customary activities of the membership of any cultural unit. These activities are influenced not only by literary works or artistic masterpieces, with which only the local intelligentsia may be very well acquainted, but also by customs and traditions. Teachers intellectualize culture in a snobbish way. It is "to be cultured" if you can expound about Goya, Renoir, Michaelangelo, and we impose this view on the high school student. We forget that the student wants a humanistic experience on his own terms instead of an artistic and contrived experience. To prove this point, I would like to quote an item recently found in the local newspaper, Bill Fiset's column in the Oakland Tribune:

> For sheer poetry, a lady spy says 'There is no place like the ladies' room in the University of California Students' Union in Berkeley, where clean graffiti abounds on the walls. Philosophy: "Teeny-bopper should go home." Love: A long poem in French, with a notation after it where the writer thanks her high school French teacher saying, 'I still remember

this <u>useless</u> poem five years henc.' After that
someone had crossed out 'hence' and written 'ago,'
adding, 'your French is better than your English.'

What a sharp and deep criticism of the time and effort spent in memorizing a piece of literary work!

It has been my experience in Europe with high school students that they soon become bored with visiting cathedral after cathedral. In an extremely naive but sincere way, they summarize the whole experience: "If you've seen one you've seen them all."

Leonard has said,

> Learning involves interaction between the learner and his environment and its effectiveness relates to the frequency, variety, and intensity of the interaction (7).

The intensity of the interation of the student and the cathedral is minimal at best, strongly rejected at worse. Sometime ago I made a simple experiment which further proves the point. While in Toledo, Spain, I took two pictures. One was composed to enhance the entrance to the famous cathedral with its magnificient door and imposing architecture. The other was composed using the same subject, but in the foreground there was a man holding a small girl by the hand, and both looking very intently at the building. I asked the students to react to both pictures and ask questions. It will suffice to say that the one that moved them to the more intense interaction was the one with the human touch. They wanted

to know how it felt to have such an old building in the community, what kind of a relationship there is between a "Spanish grandfather and a Spanish granddaughter," and many other things. I am sure that the students will never forget Toledo's cathedral, because they saw it through a human experience.

The learning of culture, to be effective, must be as it has been suggested by Scott:

> Since no one knows all about any culture, even his own, perhaps the best way to begin is to have a comparactive approach and to make the student more aware of his own culture, make him expose and analyze his own covert behavior to equip him better to contrast his and the target culture (13).

In so doing, I submit that the student may be able to practice all the linguistic skills that he has developed up to that point. This may provide the opportunity for the student to become bilingual and bicultural, at the same time and rate of proficiency.

The majority of my proposals deal with the affective domain. We tend to emphasize this domain when we write general or informational foreign language performance objectives. The situation in the classroom is somewhat different. As we say in Spanish, "Del dicho al hecho hay mucho trecho" which roughly translated means "From the saying to the doing there is a long distance." We talk about affective relationships, but we do little about them.

Krathwohl, et al. said:

> We studied the history of several major courses

at the general education level of college. Typically, we found that in the original statement of objectives there was frequently as much emphasis given to affective objectives as to cognitive objectives.

However, as we followed some of these courses over a period of ten to twenty years, we found a rather rapid dropping of the affective objectives from the statements about the course and an almost complete disappearance of efforts at appraisal of student growth in this domain.

It was evident to us that there is a characteristic type of erosion in which the original intent of a course or educational program becomes worn down to that which can be explicitly evaluated for grading purposes, and to that which can be taught easily through verbal methods (lectures, discussions, reading materials, etc.).

The failure to grade students' achievement on affective objectives accounts for a large portion of the erosion. Cognitive achievement is regarded as fair game for grading purposes.

...teachers and examiners have little

> hesitation in giving a student a grade of A or F on the basis of his performance on these cognitive achievement examinations. In contrast, teachers and examiners do not regard it as appropriate to grade students with respect to their interests, attitude, or character development (5).

As we can see, we have not changed too much, as Krathwohl's study spans about 25 years of research. We must create a new system of opportunities so the affective domain can be measured as well as developed. This task is not easy, although some work has been done. The scope of this paper allows me only to mention two works, other than the above quoted Krathwohl's pioneer work. One is titled Developing Attitude Toward Learning (8) by Robert F. Mager; the other is a booklet published by the Association for Supervision and Curriculum Development titled Improving Educational Assessment and An Inventory of Measures of Affective Domain (1). I have been unable to get more information on the subject, but I understand the Ford Foundation has granted funds for the study of affective education. The Northeast Conference Report, previously referred to, has a number of suggestions for next research steps on this subject.

Our role as teachers of foreign language must also change from that of a taskmaster to that, as quoted by Strasheim:

> The role of the teacher is that of a conditioner

> of emotional reactions. The object of teaching is to condition favorable reactions to the subject matter (15).

Our subject matter is people the world over. Unless we discharge our duties well, there will be no peace in the world.

And now some closing remarks.

I hope that the question "How does foreign language affect character by widening the learner's world" has been at least partially answered. We have looked at the student as a scholar, as an individual with perceptions, feelings, and special needs. We have discussed the role that foreign language plays in his development. We have proposed and examined some new directions, strategies, and content. We have also tried to study the private world of the student as well as his outside world. We have suggested ways to expand the former into the latter and how to prepare him with a new sense of expanded citizenship, as an active member of a global village in which differences in styles of living are the bonding agents.

What we need now to do is to <u>gamble on him</u>, trust him, and to say in paraphrase that, even though we will have taught him to fly in the sky as birds and to swim in the oceans as fish, we hope that we will help him to walk upon the surface of the earth as a man.

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